

DOCTRINE OF THE PRIESTHOOD

Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. (D&C 121:45)

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SO, YOU WANT
CELESTIAL
GLORY!

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GLORY!**

A Discourse given by Fred C. Collier commencing at 7:00 p.m. on February 16th, 1987, in the home of Bill Harwell. Persons Present: Fred C. Collier, Bill Harwell, Opal Harwell, Ann Harwell, Lee Hickenlooper, Helen Margaret Thomas; the following four Students of Hugh Nibley: Bill Connell, John Ogel, Russel Peak, Steve Christiansen.

I'm grateful to be here with you this evening. It has been a while since I have done any public teaching outside my own family circle.

Just so there is no misunderstanding, I want those who are here to know that the principles which will be taught here this evening have been revealed to me by Revelation. I feel deep convictions that it has to do with the work of God on Earth — that it is involved with the Priesthood, and that it was through the channel of the Priesthood

that these things have been made known. In that context I would like to read a statement by Joseph Smith. It is on page 167. Speaking of the Priesthood he said:

It is the channel through which all knowledge, doctrine, the Plan of Salvation, and every important matter is revealed from Heaven. Its institution was prior to the foundation of this earth, or the morning stars sang together, or the Sons of God shouted for joy. . . *It is the channel* through which the Almighty commenced revealing His glory at the beginning of the creation of this earth, and through which He has continued to reveal Himself to the children of men to the present time, *and through which He will make known His purposes to the end of time.*

Assuming that the Prophet was right, the great mysteries of the Kingdom of God on Earth always have been and always will be revealed through the channel of the Priesthood.

The concepts that we will be discussing tonight are based on the two pamphlets you have read on *The Nauvoo Doctrine*. It is my position that those things were given through the channel of the Priesthood that the Prophet spoke of.

I do not want to make this into a mere intellectual occasion just to satisfy your curiosity. My hope is that everyone will go away spiritually uplifted. If religion cannot uplift our lives and make it better — if it cannot bring happiness, then it is not worthwhile. And that applies here on Earth as well as in Eternity.

We all hope for Exaltation in our Father's Kingdom. But according to the revelations of the Prophet Joseph Smith we cannot receive that Exaltation unless we live and abide by certain conditions and principles upon which those blessings are predicated. (D&C 130:20; 76:50–70; 132:19–25)

A man's concept of God cannot rise above his own concept of nobility. Neither can a man himself rise above his own concept of nobility. So if your ceiling of understanding is low, then you put a limit upon yourself in your progression and growth as a person. Your opportunity for growth into a God-like individual is commensurate with your understanding of Celestial Principles. This is not to say that simply understanding a Principle will make you a God. It is a sacrifice

and a Life Long Effort and a Struggle to overcome ourselves and the flesh — to be what our Father in Heaven is.

It is a common Mormon cliché that “as man is, God once was and as God is, man may become.” But as common as that couplet is, the real comprehension of what God is, is not so common. In every way He is greater and better than we can conceive!

Many scholars find the Old Testament a paradox when they compare it to the New Testament. It seems that in some cases the Old Testament portrays God in harsh and cruel terms, while the New Testament portrays a God of love. But that is not so much in God as it is in the conceptions of those who wrote it, or those to whom it was written. At all times the revelations which God gives to a people are based upon the capacity and understanding of those to whom they are given. If the highest motivation for doing right that you can comprehend is punishment of a telestial nature, then God will speak to you in terms of Fear. If you are an honorable person, He will speak to you in terms of Honor, and Fairness. If you can aspire to the principles of Love, then He will speak to you in those terms.

To some people the idea of love is: “If you’ll scratch my back, I’ll scratch yours.” This is the common understanding today that many people enter into marriage with. It is a fifty-fifty exchange — “You scratch my back — I’ll scratch yours.” But that is not the concept of love that Jesus taught.

Since the basic theme we are discussing here tonight is the Church of the Firstborn, which is a celestial order of life, I feel that it would be important for all of you to understand certain principles about the different kingdoms of glory. So I have chosen this subject as one of the basic themes tonight — that is, the Three Degrees of Glory, and then also Perdition. As we discuss these kingdoms and the basic principles which set one kingdom apart from another, then you can choose for yourself which kingdom you really want to live in.

The scriptures say “many are called, but few are chosen”. Everyone thinks they want to go to the Celestial Kingdom, but the truth is that not everyone wants to live the principles that people who go there must live. So you should be realistic with yourselves and learn what

those principles and precepts are, and after you have learned about it, then you can make your own choice of the kind of life you wish to live. Then you will know which kingdom you really want to inherit by the kind of life you lead. So, with that introduction, I would like to discuss the differences between the three kingdoms of glory.

In the 76th section of the Doctrine and Covenants it states very clearly that telestial beings are “wicked”, “whoremongers”, “adulterers”, “liars”, “thieves”, “cheats” etc. On the Other hand, Terrestrial people are described as the “Honorable and Just of the Earth.” Celestial people are those who are Faithful to the Gospel of Jesus Christ — and for those who go to the highest degree in Celestial Glory, they are faithful to *all* the Principles of the Gospel. But knowing that does not in itself make the whole matter clear.

Most people think that if you are “Good”, “Honorable” and “Just”, you are a first class citizen of the Celestial Kingdom. Being good in our eyes is to be Honorable and Just, and if you know someone that is Honorable, that is a person whom you respect, and you would suppose that they would merit Celestial Glory. That is the common understanding among people. But if we read the scriptures, we find that this is not altogether the case. It takes more than honor to become a Celestial Being. Jesus said, “If you love me, keep my commandments.” If we really love him with all our heart, might, mind, strength and soul, then we will keep his commandments, and if we don’t keep his commandments, then we do not love him to that degree. But before we can keep his commandments, we must first learn what they are.

When you go to the Telestial Kingdom, or the Terrestrial Kingdom, or the Celestial Kingdom, you go as a person who is clean and free from sin. When a man goes to prison for a crime and he pays the debt he owes to society for the commission of that crime — after he has paid his just dues and goes free, he is clean. When he is released, he is forgiven of his crime — he starts out with a new record — he is a new man. Before any person can ever inherit a kingdom of glory, they must either repent or pay the price of their sins themselves. If you go to the Telestial Kingdom, you will first pay the price of your sins. If you go to the Terrestrial Kingdom, you will first pay the price

of your sins. Before you enter into any kingdom of glory, you will pay the price of your sins. If you do not repent, you must pay the atonement of your sins the same as Jesus did. Either you repent and Jesus pays it, or you do not repent and you pay it.

After you have paid the debt, you are clean. It is no longer remembered whether you repented or whether you suffered for your own sins. Either way the debt is removed. But for some reason some will still go to the Telestial Kingdom, some go to the Terrestrial and some to the Celestial. Are there any of you that might have a suggestion as to why that would be? Could you Steve make a comment on that?

Steve: According to section 88 people inherit a Kingdom of Glory according to the desires of their heart. Those who desire to go to a Telestial Kingdom go there — those who desire a Terrestrial order go there — In Jacob 4:14 in the Book of Mormon the Lord tells us that the reason that Israel stumbled is because they desired it — because they desired to have mysteries and things they couldn't understand, the Lord bestowed those upon them, so they purposely stumbled — so it's according to your desire.

Fred: O.K. and yet on Earth people always want to go to Heaven — they always want the happy place — they want the dazzling lights and the glory of the Celestial Kingdom. But for some reason they don't usually choose those things.

Even though an unrepentant person may have completely paid the debt of his sins, there is still a great difference between him and another person who has repented. People who repent change from within. Not only are they no longer guilty of the crimes they committed — they no longer have the disposition within to commit such crimes. A Telestial person may suffer for his sins, but after he has paid the price of them, still he has not changed from within. The economy of God is such that he had to pay the price of his sins in order to enter a kingdom of glory, so he paid it — but still inside he is no different. In his future estate as a Telestial Being, he will abstain from any act of aggression against other people, because he is afraid — because he is afraid of what will happen if he does not. But if he were to think that he could gain something for himself in some dishonorable way, he would do

it. He hasn't changed — he is still wicked, in the sense that that which is within him that inspires him has not changed.

The people who go to the Celestial Kingdom have something in common that distinguishes them from the people of all other kingdoms. They worship God! Now to believe in God is not really the worship of God. The Devils in Hell believe in God, but they do not worship Him. They have knowledge of reality to know that God exists, but that knowledge does not in and of itself constitute worship. People on Earth may believe in God but not offer Him reverence or worship.

Most people on Earth acknowledge the reality of God and in the next world everyone will know. But that knowledge does not in and of itself constitute worship. What I mean to convey is the idea that ONLY CELESTIAL PEOPLE WORSHIP GOD.

Lee: Fred, could we get you to describe your terminology of the word worship?

Fred: That is going to be the major discussion of tonight. I wondered for ten years what worship was. The scriptures say that we are to worship God and none else. What is worship? Can you define worship?

Steve: Nibley did a thing on worship — what the meaning of the word worship was, but it was that you hold someone in high esteem — that you reverence them — they're sort of like your Lord and Master — they're the ones that you follow — I mean actually follow, not just say that you follow.

Fred: Do you have friends that you love — is love worship?

Russell: No.

Steve: According to Max Pulver it's imitation — you imitate your maker — the true disciple — Ignatious said the same thing — What we will imitate is God — you resemble your maker — that's what worship really is.

Fred: O.K., after saying this much about it, I'd like to switch into another subject and then come back to this, because we need to lay some other ground work for our discussion. I want worship to be something you conceptually conceive of and distinguish very much from anything else and anything you would do with anyone else. We

have high esteem for many of our friends and hold many of them in high regard, but we do not worship them and the scriptures say we are to worship God and none else. So there is something there that distinguishes worship from love, respect, esteem, and even veneration, because those are things that we do with people for whom we have high regard. But worship belongs to God alone.

I would like to talk about the three degrees of glory and how we go there — not because of what we did, but because of what we are! We have already discussed the idea that when you die, you go to a place where you pay for your sins if you have not repented. So you are clean and then after that, you go to a kingdom of glory. But when you go there it is not based on what you did so much as it is based on what you are, because you have paid the price of your sins. Now if what you are is a selfish person, who would do anything for your own personal gain, without regard for fairness or honor towards others — if you saw to gain something from another by theft, you would steal — whatever it is that you wanted or thought you wanted — if you thought you could get it in some dishonorable way you would do it. People who do not repent and who commit those kinds of crimes, even though they have paid for their sins, still they have the same nature. And so it is what they are, not what they did that determines the Kingdom which they inherit.

Russell: It's what's in your heart, not what's on the outside.

Fred: That's right — it's what's on the inside — it's what makes you tick.

Russell: But as men we judge from the outside.

Fred: We judge nonetheless, and we must.

Russell: But you see we can't judge because God's the only one who really knows.

Fred: The scriptures say "thou shalt not judge", but when you grow up you are forced with responsibilities to make choices. We choose our friends and we make judgments. We choose our mate and in making our choice we make judgments. We choose good from evil and make judgments on those who do right and wrong in our eyes, but that is not condemnation — to condemn another person for their faults. It

is hard to avoid making judgments, if you know anything at all. Good judgment is a part of wisdom and to be sought after and applies to moral character in people, friendship and everything else.

In the Terrestrial Kingdom, people who go there are honorable, and they do not need a policeman to make them honorable. In the Telestial Kingdom they do. You do not need someone to stand over and intimidate a Terrestrial Being — they will be honorable and fair of their own free will and choice. They will do it as a matter of choice, because that is what they want. It is what they believe in, and it is what they are. After they have paid the price of their sins, if they are found to be one of those kinds of people, in whom basic honor dwells, then they are Terrestrial Beings. *But there is a difference, and a huge difference between a TERRESTRIAL BEING AND A CELESTIAL BEING. The only thing you can really contrast a CELESTIAL BEING to is a DEVIL*, in the sense that they are opposite, because a Telestial Being is not *opposite* from a Celestial Being. Telestial beings are all selfishly interested in their own advancement and welfare. But Celestial Beings and those who become Sons of Perdition are liable at times to loose sight of their own personal best interest in view of another overwhelming cause. Individuals who inherit these kingdoms have in their progression far surpassed the motivation of selfishness — they are both TOTALLY COMMITTED to their cause.

What motivates *Celestial People* in the things that they do? What is the mainspring of their being?

Russell: The pure love of Christ:

Fred: O.K. and that love — is that meaning “If you will scratch my back, I’ll scratch yours”?

Russell: It’s like if we do something for a little child, we do it not expecting anything in return — it’s just because we love them — it’s like you love little children.

Fred: O.K. then — TRUE LOVE is wherein you find genuine fulfillment in serving and giving of yourself to others. A person like this goes far *beyond honor*. You take a *Terrestrial Being* and they are honorable alright — they never stole anything, but they do not give anything away either. They expect a fair wage for all they do. They do not do it for nothing. They labor for an ulterior motive, but they are honorable. This is in

contrast to a *Celestial Being* who finds his reward and fulfillment in the service of other people — he does not do what he does for an ulterior motive. A lot of people want to go to Heaven — they want to go to Heaven so bad, they are willing to do everything God tells them to do, if they can only go there. If they have to go on a mission, they will go. They may not like it, but they will do it. If they have to love their neighbor and feed strangers and do this, that or the other, they will do it, because they want the reward. They are working for a wage. They have an idea of what they want and they are going out in a very selfish or self serving manner to do what they must do in order to obtain the reward they are seeking. That is not a *Celestial Person*. You do not need an ulterior motive to love others, if you truly have love for other people. Come Hell or come Heaven, whether or not either existed it would still be within your own basic nature and desire to give of yourself to others, and you would find a fulfillment in so doing that would not look for any ulterior motive. Many people are caught away in a desire to go to the Celestial Kingdom, but it is all self centered. Their eyes are dazzled by the glory, but “it is all for me”.

Now Jesus did not say love others more than self, but he did say to love others as yourself. There are some things you can do for yourself which you cannot do for others. You can only live one life. You cannot live anyone else's. Neither can you make choices for anyone else. In that respect you can do more for yourself than you can for others.

There are times when the service of others requires things which may not be pleasant. Jesus found himself in one of those circumstances when on his knees he prayed, “Father, if it be possible let this cup pass from me, nevertheless thy will be done.” A mother's love for her child is demonstrated when she gives her life for her child, just as Jesus gave his life for us.

If we are to become Joint Heirs with Jesus Christ, we must learn to fill our beings with the same kind of love that he had for us. When Jesus asked Peter, “lovest thou me” and then demanded of him, that he “Feed my sheep”, the ultimate idea to be conveyed was a complete and total unreserved giving of self in the service of God. To forget self — to forget the niceties of life — to commit your life totally and

completely to God and His work and the love of His children. If we love God, we will feed His sheep. We will endeavor in every way in our own being to live in accordance with the high principles of love and we will give of ourselves in service to others — to uplift them — to inspire them to a better life, in the hopes that they will take hold of the principles through the influence of the Spirit and become as God is.

There is a common concept in giving of self. We all have our dreams for life. “Well, I want this boat, and I want this other thing, and I want this, that and the other for my life, and I am going to spend ten years in college or whatever it takes and I am going to get it. And when I am a dentist I am going to charge people fifty dollars an hour or a hundred dollars an hour or maybe more, or if I am a surgeon maybe three thousand dollars an hour to cut and sew,” and ok, it’s nice — you can shake hands with people, and they treat you with respect. You are held in high esteem and dignity in the community because you are wealthy. It is only natural that people of the world look upon those who have wealth and power with esteem, regardless of their moral character. But to become what Christ is, we must be what he is — there is no short cut. He descended below all things and the servant is not above his master. The Prophet spoke about those who become *Joint Heirs* in the Church of the Firstborn and he taught that they must give of themselves as utterly and completely as Jesus and the Prophets did, and this is no part time commitment.

God is beyond our comprehension. He is not a part time God and there are no part time Gods in Eternity. He is not a Sunday-go-to-meeting God, and no one will ever go where He is while their mind is dominated six days a week with things other than God. Worship is when you are on your knees, and whether you are on your knees or whether it is simply in your heart, picture the idea of when you are on your knees, and everything you have and what ever He wants, you will give, because you love Him, because you want to serve Him. An unreserved giving of self to God — and if He wants you to be crucified, you will be crucified, and if He wants you to give up five, ten, or fifteen years, or even your whole life and being to His service — you not only give it up, but you do it in love, without bitterness.

And if you do, then you will have the Spirit of God, and it will burn within you and enlighten your mind and the Heavens will be opened unto you and you will then begin to understand some of the basic things about God. It is not until then, that you can really strive in your own being to become what God is, for it is not until then that you can begin to comprehend what He is. We can talk about it — we can go to Sunday School once a week, and we can flash out our neat ideas, but Jesus said, “no man can serve two masters” and “a house divided against itself cannot stand”.

Now the interesting thing about life is that we all have to eat if we want to stay here on Earth very long. We have to have a home to live in, and if we have children we must provide a place for those children to live and we must feed those children. We have responsibilities!

And where do those responsibilities lead us in the world today? Right into the bowels of Hell, wherein we give nine hours of every day of our life in the service of some gentile bastard who has no more interest in God or His kingdom than the Devil. His primary object is his own wealth. He pays you enough to survive so that you can serve him. And if it was not for the profit you made for him, you would not work long in his service. And after you have given nine hours of your life every day, then we have a country that says, “We do not care what you think about God, religion, or anything else, or how you treat other people as long as you honor and obey our law.” Mind you, this is not a law given by God — but rather, it is a law given by a fat bureaucracy. So now we have two masters, our employers and our Government.

How is it that even though the Lord has told us that a house divided against itself cannot stand, and that no man can serve two masters, yet we still expect somehow to find ourselves in *celestial glory* after we die, when we consumed the vast majority of our lives in our own self service and in the service of the Devil’s kingdom on Earth? You can never develop the character and the personality and the love and the Spirit of God to inspire you to celestial works, while your mind is dominated every day of your life by things that have absolutely nothing to do with those things — you are in temporal bondage! You are in a trap that you cannot get out of. You cannot become what God is,

because you cannot live as He lives, you cannot think as He thinks, *you are too busy doing something else*, AND YOU MUST DO IT!

The Kingdom of God was created to change this. It was created to inspire people to the noble ideals of the Celestial Kingdom. First of all to lift their concepts of life to a higher realm, and after it has lifted them to that realm, to afford them the opportunity through the institutions of the Kingdom of God to live in accordance with those principles. How can you consume your life in the service of others while you live in a Gentile society?

Jesus said it is more blessed to give than to receive. I challenge you to find a banker anywhere to prove that is true. The checkbook that he goes by proves that every time you give you lose. But in celestial society they have a different medium of exchange and it is not money, and it is not gold. IT IS LOVE and THE MORE YOU GIVE THE MORE YOU GET, and he that has the most is truly the richest of all — and he who is greatest is the servant of all. The law of consecration made it possible so that a man could give his daily toil in life — not in self service — not in the service of some gentile who did not love God, but rather, through love, to give his life in service to God and to his fellow man — in essence the fruit of his life becomes a blessing to humanity. His motive wasn't money — but it was the joy in giving of self. The law of consecration made it possible for a man to spend that nine hours every day that we must spend groveling in the pit, serving our God and our fellow man and in becoming a Christ like individual — without that principle, no man will ever become what God is.

We have a country that demands certain loyalties of us, but in the Constitution of our country, what it said was that we have certain rights of liberty, and the pursuit of happiness. It did not demand that we love our neighbor. It simply demands that we live on basic honorable terms, and if we choose to live that way, we live above the law and that is the end of the concern of our government over us. We are free after that to do as we please, every hour of every day.

It was prophesied in the Book of Mormon that this country would be established — a country wherein the Kingdom of God could be planted, where it would grow, where it had the legal right to grow

under the government that was instituted. I know that many historians today believe that the United States had no obligation to protect the Council of Fifty in its existence — “one government does not have the obligation to preserve the existence of another government within its confines” — but that is not correct. These historians are very ignorant of the Constitution. The Constitution guarantees, for example, that a man has a right to make contracts. It guarantees that a woman will not be forced to testify against her husband no matter what he may be accused of, because it honors the relationship between man and wife. And in that right to make contracts, the government stands aside while a man fulfills the commitments he makes or pays the penalty of not doing so. He is a free agent, responsible for what he does and says and the commitments he makes.

The people who lived in the Kingdom of God were to live above the law, and inasmuch as they lived above the law, it could not touch them — at least not by constitutional law. The United States government was responsible to protect the Mormon people and its kingdom from molestation so long as they did not deprive anyone else of their legal and lawful rights, just as it did in the case of state governments, the governments of Indian nations and cities, but in this the United States government fell short of its constitution, for it never did protect the Mormon people. It never did! Instead they denied the Mormon people of their rights.

With the Kingdom of God established, the loyalty problem or division which would otherwise exist within our mind disappears. In our service in the Law of Consecration we give ourselves in the service of God and in the Kingdom of God that we honor — that we obey — it is God — we identify it with God and therefore there is no conflict.

When the Kingdom of God is established, we have the time to focus our minds upon our own character, and the development of our own being into a Godlike individual. But without its institutions we are in a part time religion, which does not have the potential nor the power to change our lives in the way we live and think. You do not see the great athletes going to the Olympics when they run once a week. They run their heart out every day. And if you ever become

what God is, it will be with no less effort. But there is a difference you know — people never get tired of love. You don't need a vacation. When a man in the Terrestrial Kingdom does something, he does it for an ulterior motive. Now what good would money be if you never could spend it? If you could not go and buy that yacht and go boating or do whatever it is that pleases your fancy, what good would the money be? You must have time off, so you can go in your own pleasure pursuits with the money that you worked so hard for. It is by this means that the objective of your ulterior motive is satisfied. But a *celestial being is consumed* IN THE SERVICE OF GOD and they find no need for part time pleasure seeking. That is not to say that they do not have a rounded life, but the whole of it is a giving and a dedication to God, and they live it as such.

The Church of the Firstborn is an organization that the Prophet instituted in Nauvoo. Those who got into it had received their Second Anointings, but before they received their Second Anointings, they gave of themselves. Not just two years on a mission — but for many years. From the time they embarked upon the Gospel Ship they were in the service of God. They gave of themselves and there were principles that the Prophet began to teach. You see, what we are talking about now has to do with the Third Endowment in the Temple or the Third Token of the Priesthood. It has to do with the Melchizedek Priesthood which you receive when you are ordained in the Church of Christ. It has to do with the *true order of worship* — a complete unreserved giving of self to your Maker.

There is a higher law which goes beyond, and when you receive your Fourth Endowment, or the endowment associated with the Fourth Token, you received this principle. It is referred to by the Prophet as “The Law of the Fullness of the Priesthood”, and when you receive the Fourth Endowment the whole of the concept that is given in the Third Endowment is enlarged upon and you are placed on a probationary state.

You see sometimes it is easy in our own self will to give ourselves to a God that is far removed. It is easy for us men to demand of our wives that they be completely committed to us. The Old Temple

ceremony would tell a man and a woman — when the woman says her “I do” she is making covenants with her God, and by this I refer to her earthly husband. The big difference between a man and a woman is that a woman lives with the man that is her God, but the husband — his God is so far removed that he does not even have to hear unless he wants to. So he can just do as he damn well pleases, and it doesn’t matter, and that is the way it went, and it was not fair. But in the Kingdom of God, no man had a right to expect of another (not even his wife) what he himself had not already given or would not give, for a man also had his commitment.

In the original endowment as given at Nauvoo, when you received the Fullness of the Gospel you entered into the Divine Family, and some man on the Earth would become your father. He would teach you about the principles whereby you could become as our Father in Heaven is, and he became a spiritual father to you, whether or not he was by blood. Children born under the covenant to parents who were faithful to the law were not under the necessity of seeking out such a father, but men who were born bastards or who were born to fathers who were not faithful to that degree that they could become celestial beings themselves, their sons had to go out and seek another father, because you cannot be tied to a limb that is cut off the tree and this was the Law of Adoption or the principle of sealing men to men.

When a man entered into an Adoption Covenant with his father in the Priesthood, he covenanted to give himself to his father and his mother, just as completely and perfectly as any woman was ever expected to give herself to her husband. This was the beginning of an ETERNAL UNION! “Be ye one, and if ye are not one, ye are not mine” sayeth the Lord. “If you cannot learn to love those whom you do know, you cannot learn to love God in Heaven whom you do not know.” Through this union, a government was created. It was the Celestial Kingdom of God on Earth.

Now the Kingdom of God is a government that embodies more than one kingdom. There is a place for everybody. They do not have Kings in the Celestial Kingdom who rule. Fathers rule there — mothers rule there. Kings — they belong in the telestial realm — to rule over those who know no higher law than fear and threats

and intimidation. In the Terrestrial Kingdom a Priest rules over an honorable people, in temporal things, because they cannot conceive of anything higher. It is an Aaronic program basically for them. This is not to say that Kings and Priests will not be in heaven but the office of a King is to serve over those in the telestial dominion of his Kingdom. And the Kingdom of God, as Joseph Smith conceived of it, was to swallow up not only the righteous, but also the wicked.

You see, there is something about the wicked — they give themselves for an ulterior motive to the highest bidder. They sell themselves like whores, and it does not matter whether it is for money or something else. They sell themselves and their lives and their time to someone else for money. Interestingly most all of them have their price, and can be bought. Now the problem with this world, you see, is that Satan knows this, and he (as the endowment prophesy so clearly states) stands up and says, “I will take the Gold and silver of this world and buy up armies and nations, kings, presidents and potentates and rule with blood and horror all over this world.” The gold and silver is what Satan uses to buy the people with, and as said, most all of them are for sale for the price of a wage. There are so many of these wicked people running around that are for sale, and all the money and the gold and the silver seems to be in the possession of the Devil’s Kingdom. So everybody is working for the Devil. That is why it is his world — he owns it. The people who live on it serve him — and it is because people sell themselves!

There is only one kind of people on Earth that will not do this — only one kind of people that cannot be bought! They are celestial people. They give themselves through love, and they do not count the price, because the fulfillment is in the giving. And through this bond of love, men make a commitment and a union with a man (through the Law of Adoption) that becomes his father, and it is complete. There are obligations, it is a government — it is “a Perfect Law of Theocracy”. A woman’s God is her husband. A mans God is his father. Inasmuch as he is one with God in Heaven, a mans God is his father — and a womans God is her husband, only insofar as he also is one with God in Heaven. He will be one with his father on Earth, and his father on Earth will be one with his father, who is one with God in Heaven. And

they will not sell themselves nor their love any more than a celestial woman would sell her body or one of her children. We become what Jesus was — saviors on Mount Zion. We give of ourselves!

When this UNION is formed, a power is created on Earth — it is a UNION that cannot be broken by the powers of Satan. And to the people who are in this UNION, consumed by the love that creates it and the covenants of the Priesthood, Satan has no power. Through this *Union* they serve each other. They attain to the wealth of this world. Through their *union* they amass great power, because they can outwork any other kind of beings on Earth. This is because love has greater power than selfish greed. They create a power that Satan cannot contend against. So ultimately this nucleus that begins to form through the power of love and the covenants of the Priesthood, begins to amass tremendous wealth and power on Earth, and they go to these telestial people and they buy them, just like the Devil did. Only they offer a better price. In this way, instead of serving the Devil and His Kingdom, all telestial and terrestrial beings end up serving God and his Kingdom. Telestial beings will always go to the highest bidder, and when the Celestial order is established on Earth, the power and wealth which is created through their union places them in a position to offer the highest price. This is because the principles of hate and greed upon which Satan's kingdom is founded cannot compete against the principles of love and the structured union which exists in the Celestial order. But you cannot establish God's kingdom on Earth through telestial people. The Telestial Kingdom does not exist independent of the Celestial Kingdom, because it is the Celestial Kingdom which they serve. Telestial people are not capable of governing nor controlling themselves, but instead they must be governed and controlled by others, hence the need for the Celestial government to create the Telestial Government.

Telestial beings have sold themselves into the servitude of the Celestial Kingdom, and they serve it, and inasmuch as they do this they become the fishing pond. And what is the ultimate motive of the celestial people? They go down to the telestial people and they lift them up. They do everything in their power to teach them, so that they might aspire to higher ideals.

We have a belief in our scriptures, a tradition in our religion that there will some day be a Millennium. The Millennium is to come about when the Kingdom of God takes possession of this Earth and after Satan's butt is kicked off. But that is not done through force of arms, through war, or through bloodshed. It is done through the power of the union of this celestial body of people. They win over — they buy all the other people, and the ones that are left whom they cannot buy — they become devils. You see hatred is the opposite of love, and those who are consumed with hatred will destroy their own being in an effort to destroy the object of their hatred, just as someone who loves someone else, will give their own life for the object of their love. Satan is committed. He has given his all. He is not blindly led. He is an avowed and open enemy to God — a being with an altogether different idea.

Well, God makes use of everything! He is the greatest economist that anyone could ever conceive for "it must needs be that there is an opposition in all things." We grow against the trials and tribulation which we successfully meet during our probation in mortality. The things which Satan throws in our way are ultimately stepping stones to a higher glory, if only we can approach them in the Spirit of God and love and rise above them. Whether in Life or in Death it does not make any difference. Satan is here to fulfill Murphy's Law — to see to it, that if there is anything that can go wrong, it will — so it will not be until we get our act together — until we truly get our lives right, that the mechanism of the Kingdom will work in accordance with the Divine plan. The Millennium will be brought in — the thousand years of peace on our Earth will come no sooner than this union takes place. This was the law that Elijah revealed — it is "The Law of the Fullness of the Patriarchal Priesthood". You see there is more to a marriage than just the ceremony. Marriage is not a ceremony and Priesthood is not an ordination — it is what is in your guts — it is what you feel and live within your being that makes a marriage. This is not to say that the ceremony or ordination is not necessary — without the ordinances you cannot have the spirit of God and you cannot enter into His presence, because the ordinances are those things which perfect us and open up the heavens to us, to lead us in the Lord's direction. But the point is that

Baptism will not wash your sins away unless there is more to it than just getting wet — it takes more than just a bath to be forgiven.

The scripture says, that God will send Elijah before the great and terrible day of the Lord, and if it were not so the Earth would be entirely wasted at His coming. Why is this so? If there is not a drastic change made on Earth, what would it be good for? Everyone on it would be bought, for they have all prostituted themselves — they have sold themselves to do Satan's bidding for the price of a wage. They have sold themselves for that which will canker. Elijah's mission was to come and reveal "The Law of the Fullness of the Patriarchal Priesthood."

When you enter into this Theocracy, and I speak of a Celestial Theocracy, you enter into an order of worship where your God becomes a little more near to you than the Man out in space. For a woman it is her husband — for a man it is his father and his mother. And you reverence them. And you love them, and you give all you have to them. But you see, it is not in a selfish way that you become a father. For thus saith the Lord: No man is fit to be a Father in My Kingdom, save he has first learned to be a Son.

The Fourth Endowment is a time of probation. It is a time for a woman to learn to love her husband and to give herself to him — and it is a time for her husband to learn about the same law, to love his wife and children — and to love his father and mother. It is a time wherein fathers and mothers learn to give of themselves to the children in the family that they create on Earth, and they prove themselves. And after they have proven beyond any shadow of a doubt that nothing can break that union, that Satan is absolutely powerless to affect those within it, then they are ready to receive their Second Anointings, and not before. They have risen above the powers of Death and Hell — they are entitled to the promise of Eternal Life. And they are then told that if they continue to hunger and thirst after righteousness, that Jesus Christ will come unto them and take up his abode with them and will appear unto them, and He will reveal the Father unto them.

This is what the Church of the Firstborn is and becoming this is the patient work and sacrifice of a lifetime! It is the complete and total giving of self. And it is learning to do it in the spirit of love, on

behalf of others who may or may not know you — regardless of whether or not they appreciate it. You will remember, as Jesus said, even the hypocrites love their own friends. It is easy to do good to your friends. Even the evil do that. But when you can learn to say what Jesus said, and mean it, when he said “Father, forgive them, for they know not what they do.” That is when you have arrived!

In the early Church, this concept was taught. Brigham Young would give anything he had to his father who ultimately was Joseph Smith. And he was tried. He was tried first of all along the level of the first principle of commitment — not to a man — not to a father — not to a mother, but to God, through His Church (JD 6:256). He gave years of sacrifice of his life — he walked away from wealth, homes and possessions, many times. He went on missions when his family was destitute, to feed our Father’s sheep. Heber C. Kimball did the same. John Taylor did the same. There was nothing the prophet would ask that they would not do. They loved him — do you understand! They did not have to do it — they wanted to do it. They did not want the pain nor deprivation of their families, but they did want to please their father and to serve him. Well, before they knew about the principle of Adoption, they gave themselves in the same way to the Church, which in essence was a possession of the Priesthood. And through that order, they proved themselves, that they could live a life of TOTAL COMMITMENT. And after they had learned to live a life of commitment, then they got to step up into this higher realm wherein the commitment became personal.

The Millennium will never come on our Earth until a people will rise up through the principles of the Church of the Firstborn, and become united and thus chain Satan by the power of their love, this they can do by all being bound together as one person in a structured union in the act of worshiping Almighty God. That is what the Council of Fifty was to do. They were a kingdom — a nucleus — a beginning. There is a power which can only be created through a structured union — a union which is created and predicated upon the covenants of the Priesthood as administered in the ordinances of the House of the Lord. These are the ordinances of the Church of the Firstborn.

Steve: What ever happened to the Council of Fifty, Fred?

Fred: They went into oblivion. It doesn't exist — the principles of it were lost to the Saints — they were lost, and with that — what good is half a cup. Have you ever tried to drink out of half a cup or a cup without a bottom? Half of the Gospel does not work — half of the Kingdom does not work. You cannot take any piece away from it, and have something that functions as it should. It becomes crippled and disabled.

When they first came to Utah they tried to set up the whole Patriarchal order under adoption. But they failed in this effort and reverted back to the gentile order which was incompatible with the Kingdom of God — that was the first breaking down of the Patriarchal order. The Church of Jesus Christ as it existed in Kirtland is incompatible with the Church of the Firstborn. And when they went back to the Kirtland organization, then they were incompatible, so they couldn't institute all the principles and ordinances of the Kingdom that would have made a strong family. You see, the Church of Christ is like a crutch for someone who doesn't have a family. When you use a crutch, you weaken. Now sometime if you break your leg it's nice to have a crutch, but if you keep using it after it has healed, then your leg becomes weak. The Church was a crutch to the family. It's supposed to teach people the basic principles of the gospel of Christ so that they could enter into this family order and live by it. But it never let loose. It never let loose! In accordance with the original plan, when you went into the Temple and got your Fourth Endowment you were to be initiated into the whole order of things. But as it existed in Utah, the ceiling was the Church.

You go through the Temple — you get all these ordinances, and what do they mean? Who knows — God only! They lost the knowledge of what it meant, and today, people go through the Temple by hordes, and don't even dream of what the Temple ordinances mean. Last year an acquaintance of mine was asked by his son what the Temple Endowment was for. This mans son was a returned missionary, and had received his endowment. His father, who is a temple worker, just looked at him and said, "I'll be darned if I know Mike — I know they say it's supposed to make you a God, but I'll be darned if I can figure out how it does."

Plural marriage was a principle whereby woman learned to give of themselves — to love each other — to overcome jealousy and to enlarge the circle of love. The Law of Consecration and Adoption was a principle whereby the men learned the same. It involved a tremendous personal growth. When you went through the Endowment you discovered these principles, and as you discovered them — of course you cannot rise above your concept of nobility — but as soon as you have these higher ideals, then you can make a choice, “Do I want that? Do I really want that? Or is my hope for Exaltation just something nice to think about once in a while on Sunday? Actually I would rather go boating. Or I would rather go do this, that, or the other. I would rather serve myself.”

Many are called — few are chosen, and the reason is because they do not choose to live this way, because real Christ like love is not in them. But the fact that it is not, does not prove that it cannot be. And that is the calling of celestial people — to reach down and touch the hearts of those who have not yet received the Spirit, and lift them up, even if they do not appreciate it, even if they are the ones who nail you to the cross. Jesus was the perfect example — Adam before him. Adam was a celestial resurrected being. He came to this Earth and reduced himself to the capacity of a mortal being without a memory, like a child. The first perfect example on Earth was Adam.

Our dispensation is divided into two basic time periods. All of these things are discussed in the Book of Mormon. The prophecies are all there. It tells what would happen. The Gospel was first revealed to the Gentiles. You can read about that in the Doctrine and Covenants Section 109 verse 60. The Church of Jesus Christ of Latter Day Saints is identified in scripture with the Gentiles. There were the Believing Gentiles and the Unbelieving Gentiles. And the Unbelieving Gentiles — they were Heathens. But the Believing Gentiles — they were the Saints who received the Gospel. And the time would come when these first principles would be revealed to the Gentiles. You can read about this in the Doctrine and Covenants section 45 verses 17, 22–30; 3rd Nephi chapter 16 verses 10–15; in section 113; in Romans chapter 11. It is all over the Book of Mormon and I cannot begin to quote all the scriptures on it.

When the believing Gentiles turn against the Gospel of the Father, “behold saith the Father, I will bring the fullness of my Gospel from among them. And I will show unto you O house of Israel that the Gentiles shall not have power over you.” Well how is that going to come about? The Gentiles had power over Israel. They had the Priesthood — Israel did not! When the Father takes his Gospel to Israel, then the Gentiles no longer have power over them. And what happens? Why was the Church of Christ created? To a bastard generation — to bring them to the Father. But when they whack off the top, and all the principles that would lead into the Father’s Kingdom, then the whole purpose of their existence becomes null and void.

That does not go to say that they do not do good. It does not go to say that they do not have good people, but good people are all over this world. The Latter-day Saints have a higher understanding than any other people on Earth. They should! They are the closest to the Restoration. But if they will not implement the principles of the Gospel that would perfect their own character into Christ like personalities, so that they can go through the world as Saviors on Mount Zion and utterly chain Satan, then they become the Salt that hath lost its savor which is spoken of in the Doctrine and Covenants section 101 verses 39–43; and 103 verse 10. It is spoken of in 3rd Nephi chapter 16 verse 15. And when the Believing Gentiles shall turn against the Gospel of the Father, then they shall become as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and trodden under the feet of my people O house of Israel. This is what is prophesied of in the 16th chapter of 3rd Nephi, verse 15:

JESUS CHRIST: *Thus Commandeth the Father that I should say unto you: At that day when the Gentiles [i.e. the Latter Day Saints] (D&C 109:60) shall **Sin Against My Gospel** [i.e. when they sin against the Gospel of the Father] (D&C, Official Declaration 1, pp. 291–292; Isaiah 28:14–15; 24:1–6; D&C 98:4–15), and shall **REJECT THE FULNESS OF MY GOSPEL** [i.e. when they Reject the Fulness of the Gospel of the Father] (2 NEPHI 28:20–32), and shall be Lifted Up in the Pride of their Hearts **above all nations**, and above all the people of the whole earth, and shall be filled with all manner of Lyings, and of Deceits, and of Mischiefs, and all manner of Hypocrisy, and Murders, and Priestcrafts, and Whoredoms, and of*

*Secret Abominations; and if they shall do **all those things** (Mormon 8:38; D&C 112:24–26), and SHALL REJECT THE FULNESS OF MY GOSPEL (ISAIAH 24:3–6), behold, SAITH THE FATHER, **I will bring the Fulness of My Gospel FROM AMONG THEM.** [In order to take the Fulness of the Gospel of the Father from them, of necessity they must have first had it.]*

*And Then Will I Remember my Covenant which I have made unto My people, O HOUSE OF ISRAEL, and I will bring My Gospel unto them (Romans 11). And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you (D&C 113:7–10); but I will remember my covenant unto you, O HOUSE OF ISRAEL, and ye shall come unto the **Knowledge** of the **FULNESS OF MY GOSPEL** [i.e. the Fulness of the Gospel of the Father].*

*But if the Gentiles will REPENT and Return Unto Me, SAITH THE FATHER [i.e. in order to Repent and Return to the Father, they must have been with the Father before and left Him — or as the earlier verses in this passage express it, they possessed the Fulness of the Father's Gospel before and left it], behold they shall be **NUMBERED AMONG MY PEOPLE, O House of Israel.** And I will not suffer my people, who are of the house of Israel, to go through among them, and **tread them down**, SAITH THE FATHER. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and SHALL TREAD THEM DOWN (3 Nephi 21), and they shall be **As Salt That Hath Lost Its Savor** (D&C 101:38–39), which is thenceforth **good for nothing** but to be **CAST OUT**, and to be trodden under foot of my people (3 Nephi 21:1–29), O house of Israel. (3 Nephi 16:10–15; D&C 45:17, 22–33, 56–57; 133:1–2, 65–74)*

*When men are Called unto mine EVERLASTING GOSPEL, and Covenant with an EVERLASTING COVENANT, they are accounted as the **Salt of the Earth** and the **SAVOR OF MEN**; They are called to be the savor of men; therefore, if that Salt of the Earth **Lose its Savor**, behold, it is thenceforth **Good For Nothing** only to be **CAST OUT AND TRODDEN UNDER THE FEET OF MEN.** (D&C 101:39–40; 103:8–10)*

*Now these words, O Lord, we have spoken before thee, concerning the Revelations and Commandments which thou hast given unto us [i.e. the Latter Day Saints], **WHO ARE IDENTIFIED WITH THE GENTILES.** (D&C 109:60)*

The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

*The earth also is defiled under the inhabitants thereof; **because they have transgressed the laws [of God]**, CHANGED THE ORDINANCE [OF THE PRIESTHOOD],*

BROKEN THE EVERLASTING COVENANT [THEREOF — because they, i.e. the Priesthood, have declared that the Saints should obey the Devil and his emissaries rather than God (D&C Official Declaration 1, pp. 291–292; D&C 98:4–15; *UPR* Vol 1, 3rd ed. Parts 104:34–40; 114:1–9; 118:1–27)]. *Therefore hath the CURSE Devoured the Earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. (Isaiah 24:3–6)*

For all those who will reach out for the Spirit of God, and take the time to study these scriptures, their intended meaning and interpretation will become self evident.

We have the Principles and the Light and the prophesies, and the Spirit of the Living God, to all those who will search after it, who will look to the Light and when they receive it, to give of themselves, to become what they really profess to desire — to be what God is! And you cannot do it by being a part time Saint. There are no part time Gods. And you cannot be a full time God without the institutions of the Kingdom making it possible so that you can assume the responsibilities of parents, of husband and wife, and the natural responsibilities that you owe to others as well as yourself, and at the same time serve God. So you see, you are in a trap — it is just a lot of talk. You do not have an opportunity to live your life and commit it completely to God, because the institutions of the Kingdom that would perfect your own character are not now afforded you, or offered to you as principles which you can live in this life. And until under the Priesthood and its authority those institutions are offered to you, you do not have a chance. Now the scriptures say that you cannot be damned if you do not have a chance — but you are being offered your chance tonight! And that is something that each of you must weigh under the influence of the Spirit, and as you grow close to God, He will answer you. He will open your mind, and the visions of eternity will open to your view and you will know the Truth for yourself. But you can only know as you give of yourself to find out. You see, Knowledge and Faith are different things. Blind faith is a fools errand — but knowledge without faith is Cold and Indifferent, and without Life. Faith is a Living, Feeling thing, that only Living, Feeling beings can have. You might learn something tonight,

but if you do not embody it in your faith and begin to implement these saving and exalting principles into your lives — if all you do is intellectualize, then your hopes for exaltation in the Celestial Kingdom of our God will be in vain, for your lives will remain unchanged. Mere desire will not buy you a ticket to the Celestial Kingdom, for by your works will ye be judged.

Russell: I have heard other people talk about the Church of the Firstborn and I don't know if my understanding is correct or not, but I guess there are various groups of it in Salt Lake.

Fred: Not really, at least not that I am aware of. In the past there have been different sects, including protestant sects, that have called themselves the Church of the Firstborn, but none of these other organizations were in any way founded upon the principles which we have discussed tonight.

Russell: Well I understood they were all these Latter-day Saints who had been through the Temple, and that they form their own groups — most of them have been excommunicated from the Church.

Fred: They usually get cut off before that. If you make noise about the things you learn tonight, you will be cut off. If you learn that Adam is our Father in Heaven and you tell it too loud, you won't stay long in the Church. If you go to the general authorities and ask to live plural marriage, you won't stay long in the Church.

John: I got one quick question — you mentioned that we work for people that obviously aren't perfect — I have no problem with that — what do you propose that we do instead?

Fred: I don't think anyone is perfect, but in the law of consecration the object is to serve others.

John: Right, how can we serve others if we can't even feed them? I just want a pragmatic [answer].

Fred: Right, and I'm very pragmatic — I tried to lay that out very clearly tonight — the idea is that when you create a union, and you begin to work together, then the means to do those kinds of things will come in your way. But, again, I would say that all of this is to take place under the Priesthood. And you have to have legitimate Priesthood to practice its ordinances.

Russell: As I read in the book and in some of the pamphlets — *The Nauvoo Doctrine* — what you are saying is that there are two orders of the Priesthood.

Fred: That is correct. There is the Higher Order and Fulness of the Patriarchal Priesthood, which is represented by the 4th Token, and then there is the lesser order of the Melchizedek Priesthood that is in the Church of Christ, which is represented by the 3rd Token.

Russell: And in the Church of the Firstborn you're part of the Patriarchal Priesthood — the binding of families together I guess — and you mentioned four endowments, and also you alluded to things in the Temple — about Kings and Priests and that that was a Terrestrial Law and things like that — I mean I read between the lines in what you were saying and everything — I am just trying to understand where you are coming from — can't you live the Law of Consecration if you are a member of the Church?

Fred: You might could, if you were very careful about it.

Opal: But the thing is — who are you going to live it to?

Fred: How are you going to live it under the Priesthood?

Russell: I know of people that live the Law of Consecration.

Fred: The Kingdom of God does not exist independent of the Priesthood. You can live all the righteous laws of God — no amount of authority gives anyone the right to deny you the right to live the gospel — you have a right to love your neighbors — you have the right to marry and bear children and you have the right, if you want, to marry all the wives you want — but if you want them forever you're going to have to have it done by the Priesthood, and under the covenants of the Priesthood — and you're going to have to live all those covenants under the authority of the Priesthood.

Russell: Now this Patriarchal Priesthood — is that in the Church now, according to your opinion or what?

Fred: The institutions of the Father's Kingdom were rejected by the people in the Church, and what I am saying is that they are in essence in apostasy — in an indifferent apostasy, many of them.

Steve: Section one of the Doctrine and Covenants talks about that — it says "this is the only true and living Church upon the face of the

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whole Earth, with which I am well pleased, but I am speaking unto the Church collectively, and not individually.” And we all go through individual apostasies, as well as collective apostasies, you see in the Church, but this is still the only Church with which the Lord is well pleased.

Fred: That was stated back in 1830, and that doesn’t necessarily mean the promise of God to them refers or applies to all of us today. But, here’s what might be a good exercise for all of you guys — when you were missionaries, you went out and used the Bible as a measuring stick — and you compared the religion, teachings and practices of your contacts to those which are set forth in the Bible. Invariably it was found that they came up short. Now what’s good and fair for them ought to be good and fair for us. So you guys ought to get together and compare the teachings, practices and general direction of our present Church to those of our founding Prophets — to the teachings of Joseph Smith, Brigham Young, John Taylor, etc., and the direction which the Church was then taking before it shook hands with the world.

Russell: Well there are people here tonight that shouldn’t be here, you understand that?

Fred: I don’t know who they are.

Russell: Well, because some aren’t even understanding what you are getting to or whatever.

Fred: I think that you guys do.

Russell: Well some of us did, and some of us didn’t. Some of us are a little scared about it. I mean I could just tell people around me that —

Fred: I can sense that — and I appreciate that, you see — I realize that’s a big step — maybe I went too far, but that’s the way it led and that’s the way it happened.

John: As a matter a fact, we appreciate your time, and I’ve learned something, and I thank you personally, you know, but we do got to get going — right now.

Opal: There is something to drink.

John: We are kind of running late, so . . .

Bill Harwell: Well I am really glad you guys came.

John: Thank you for having us in your home.

Bill Harwell: Hope to see you again.

Russell: Fred, did you work for the Church at one time — kind of like a Historian?

Fred: No. I did in the Church computer center — but I never worked in the Historian's office. That's just kind of a rumor that kicks around.

Steve: O.K. Yeah, that's what I was wondering — I heard that.

Fred: I never worked there — I went there a few times, maybe 10 or 15 times, and one day they invited me not to come back. I hired somebody to do a research on how many plural wives were sealed to Joseph Smith, and the guy I hired was so pleased with his results that he decided to send a copy to all the Apostles, including the First Presidency, and when they found out who hired him, they kindly invited me not to come back into the building, and that was a long time ago about 1975 I think.

Russell: Well its like Brigham Young says — the damned pride and foolishness of the brethren will make sure that most people get kicked out of the Church. You see, you can't let the brethren affect you — you can't let them affect your testimony — that's the way I feel about it, because President Young did say that. In fact, Hugh Nibley mentioned to us that his grandfather was told by Brigham Young himself as they got through with a meeting with the Twelve — they were walking down the dusty main street — he just looks over to him and says, "Charles it's going to be the damned pride and foolishness of the brethren — most of the Saints are going to leave the Church because of that. It won't be because of the plagues, the pestilences, or the mobs — they'll leave because of the foolishness of the brethren" — you can't let the brethren affect you — I mean, I don't let them [affect me] — I let them do their thing, and I keep my testimony, because its on God — its not affected by other men and whatever.

Fred: But they do affect your life and how you live the gospel, through the institutions of the Kingdom, inasmuch as they control their practice in the Church.

Russell: I see your point.

Fred: And that thereby puts a lid on you.

Russell: Well . . .

Ed: We've got to get going, he's got a date.

Steve: Good bye.

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